

Jawahirat Fakir

Peer Zulfiqar Naqshbandi db

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**In Majmoon-O Ko Urdu Kitab “Jawahirat Fakir”
mese lipyantaran kiya he.**



1. Sabar Aur Shukr Karne Vala Jannati

Biwi bahut khubsurat thi aur uska shauhar bahut hi badsurat shakal ka anokha, rang kala, kisi tarah zindagi guzar rahi thi, ek moke par shauhar ne biwi ki taraf dekha to muskuraya aur khush huva, ye dekh kar biwi ne kaha ham dono jannati he, usne puchha ye aap ko kaise pata chala, biwi ne kaha jab aap mujhe dekhte he khush hote he shukar adaa karte he, aur jab me aap ko dekhti hu to sabar karti hu, shariat ka hukam he sabar karne vala bhi jannati aur shukar karne vala bhi jannati.

2. Dil Kaise Saaf Hota He

insaani jab tauba karta he to dil ki kaalak dur hoti he, dil ki andheri aur uski sakti dur hoti he, aur jab insaan Allah ke saamne sar rakh kar apne gunaho se sachchi pakki tauba karta he to Allah dil ko dho dete he, ek martaba hazrat ibrahim^(al) ko vahi ki gayi ki apne dil ko dho liya karo, aap kehne

laaghe aye Allah pani to vaha pohochta nahi, me usko kaise dhovu, farmaya ye dil pani se nahi, ye to mere saamne rone se dhula karta he, yani agar tu mere saamne apne gunaho ki maafi maangenga, aaziji karenga aur royenga, to in aasu-o ke girne se tere dil ko saaf kar diya jayenga.

3. Allah Ki Narazgi Ki Nishani

Allah ki rahmat insaan ki taraf mutavajjeh hoti he uski pehli nishani ye he ki insaan ko apne aeib nazar aane shuru ho jate he, aur jab Allah naraz hote he to uski pehli nishani ye he ke apne aeib apni nazar se chhup jate he, isliye insaan apne upar nazar dale to apni kotahiya saamne hogi.

4. Nazar Aur Khabar Ka Raasta

Aaj ka insaan apni dekhi huvi chizo aur apne tajrubo par apni zindagi ki buniyad rakhta he, isko nazar ka raasta kehte he, jabki Allah ke hukmo par apni zindagi ki buniyad rakhne ko khabar ka raasta kehte he, jo nazar ke raaste par chalega vo khadde me gir jayenga, aur jo khabar ke

raaste par chalega vo Allah ki jaat se mil jayenga, aaj ham nazar ke raaste par chalte he aur kehte he ki hame vohi karna he jo hamari samajh me aayega, Allah ka hukam samajh me aaye ya na aaye, hame usi par amal karna he, aur agar Allah ke hukam se hat kar hame zahiri taur par agar nakami bhi nazar aati ho to bhi vo raasta nahi ikhtiyar karna chahiye, zahir me kamyabi hogi, lekin hakikat me naakami hogi, jis tarah insaan khud adhura he, isi tarah uski dekhi huvi chize aur uske tajrubaat bhi adhure he, isi tarah inke mutabik gujarne vali zindagi bhi adhuri hogi, jis tarah Allah ke ehkam kamil he isi tarah uske mutabik gujarne vali zindagi bhi kamil hogi.

5. Teen Zamane

Ek vo zamana tha jab log kuch amal karte the aur use chupa lete the, phir vo zamana aaya ki amal karte the aur use bata dete the, aur aaj vo zamana he ki amal bhi nahi karte aur batate phirte he ki mera haj karne ka irada he, madrasa banane ka

irada he, abhi zehano me soch hoti he aur pehle hi se mashur kar dete he, taaki log uska tazkira kare aur hamara nafs mota ho, ham nafs ko paalne me masgul he, aur nafs hame jahannam me dhakka dene me masgul he, hamara kya hoga.

6. Ilm Aur Malumat Me Farq

Ek martaba mufti shafi rh ne talba se puchha ilm kise kehte he kisi ne kaha janna, kisi ne kaha pehchanna, kisi ne kuch kisi ne kuch kaha hazrat khamosh rahe, talba ne arz kiya hazrat aap hi bata dijiye, hazrat ne farmaya ilm vo nur he jiske hasil hone ke baad amal kiye bagair chain nahi ata, kyu ke tamam khabre jo insaan ke dimag me to maujud he magar unpar amal nahi he, vo malumat kehlayegi, isliye shariyat ne ilme nafe maangne ka hukam diya he, Huzur ^{صلی اللہ علیہ وسلم} duvae maangte the, aye Allah muje ilme nafe ata farma, ilme nafe vahi hota he jis par amal kiya jaye, aur agar sirf malumat ho to ye vabal ban jati he.

7. Akal Ki Zakat

Hazrat abu bakar^(rd) farmate he nadano ki bato par bardasht insaan ki akal ki zakat huva karti he, padhe likhe akalmand logo ko chahiye ki chhoti chhoti bato ke upar dilo me rog na pal liya kare, dusre ki galti ko maaf kar dena aur taklif bardasht kar lena insaan ki akal ki zakat he, agar Allah ne akalmand banaya he to akal ki zakat bhi diya karo, magar aaj kal dekha jata he ki aadmi khud to chahta he ki mere bade bade kasuro ko maaf kar diya jaye, magar dusro ki chhoti chhoti galti ko bhi maaf karne ko tayyar nahi hota.

8. Maut Ke Baad insaan Ke Paach Hisse

Ulama ne likha he ki maut ke baad insaan ke paach hisse ban jate he, ek to ruh jis ko malekul maut lekar chala jata he, dusra insaan ka jisam jo kide kha jate he, tisre uska maal jo uske varis le jate he, chautha uski haddiya jinko mitti kha jati he, paachva uski nekiya jinko uske haqdar le

jate he, isliye afsos he is insaan par ki qayamat ke din nekiyo ke dher layega magar apni badehtiyati ki wajah se nekiya de bethega aur gunaho ke pahad sar par lene pad jayenge.

9. Bure Logo Ki Nishani

Hazrat Ibne Abbas^(rd) se rivayat he Huzur صلی اللہ علیہ وسلم ne ek martaba irshad farmaya me tumhe vo shakhs na batau jo sabse jiyada bura ho, arz kiya gaya, aye Allah ke Nabi صلی اللہ علیہ وسلم zarur batlaiye irshad farmaya jo akhela khaye aur apne gulam ko mare, akhela khane ka matlab ye he ki miljul kar rehne ki adaat na ho aur apne haath niche valo par sakti karne vala ho, phir uske baad farmaya me tumhe ek shakhs batau jo is se bhi bura ho, arz kiya gaya, aye Allah ke Nabi صلی اللہ علیہ وسلم vo bhi bata dijiye, irshad farmaya jo aadmi logo se dushmani rakhe aur log us se dushmani rakhe, aisa aadmi us se bhi bura he, phir farmaya me tumhe ek shakhs batau jo is se bhi jiyada bura ho, arz kiya gaya, aye Allah ke Nabi صلی اللہ علیہ وسلم vo bhi baat

dijiye, irshad farmaya aisa bandh ki na us se neki ki ummid ho aur na uski burayi se logo ko aman ho, phir uske baad farmaya me tumhe ek aur aisa bandh baatu jo is se bhi jiyada bura ho, arz kiya gaya, aye Allah ke Nabi ﷺ kaun he, farmaya ki jo kisi ki galti ko maaf na kare aur kisi bhi bande ki maajirat ko kubul na kare, ye mamla to parvardigar ne apne haath me rakha he, agar insaano ke bas me ye baat hoti to jite jagte bande ko jahannam me fek dete.

10. Shaitan Ke Daav Se Bachne Ka Tarika

Shaitan ke dav se bachne ke liye hamare pass sabse badi chiz Allah ka zikr he, Allah ka irshad he tarjuma beshaq jo parhezgar aur muttaki log he jab shaitan ki ek jamaat unke upar hamla karne vali hoti he to vo Allah ko yaad karte he aur Allah unhe shaitan ke hathkando se mehfuz kar lete he, abraha ne jab apne lashkar ke saath baitullah par hamla karna chaha to Allah ne apne ghar ki hifazat ke liye ababilo ko

bhej diya, unhone kankariya barsayi aur abraha ke pure lashkar ka bhusa bana kar rakh diya, bilkul isi tarah ye dil bhi Allah ka ghar he aye bande ye shaitan jab bhi abraha ban kar tere dil ke ghar par kabza karna chahe to tu la-ilaha illallah padha kar ye vo kankariya ban jayegi jo shaitan abraha ke lashkar ko barbaad kar ke rakh degi.

11. Rehman Ka Basera

Allah bhi heran hote honge, ki aye mere bande mene teri wajah se shaitan ko tere ghar yani jannat se nikal diya, kya tu meri wajah se shaitan ko mere ghar yani apne dil se nahi nikal sakta? Jab shaitan dil se nikal jayenga to phir usme rahman ka basera hoga.

12. Azmaish Ko Khush Dili Se Kubul Kijye

Allah farmate he ki ham har bande ko azmayenge taki khare khote ki pehchan ho jaye, hame chahiye ki ham Allah se maafi maangte rahe, ham kamjor he azmaish ke

kabil nahi he, lekin agar kabhi Allah ki taraf se koi azmaish aa jaye to ghabrane ki zarurat nahi, parvardigar jo bojh sar par rakhta he to phir use uthane ki bhi taufik ata farma deta he, kisi ki himmat se jiyada us par bojh nahi dalta, kya ham kisi chhote se bachche ke sar par ekman ka bojh dalenge? Nahi dalenge, balki kisi bachche se vajan uthvana bhi ho to pehle ye dekhenge ki ye bachcha itna vajan utha bhi sakega ya nahi, jab ham jaise log bhi is baat ko dekhte he ki itna jiyada bojh bachche par dalna munasib nahi he, to Allah bhi himmat se jiyada bojh nahi dalte, balki sachchi baat ye he ki sar par bojh baad me dalte he aur use uthane ki himmat pehle de dete he, isliye agar koi azmaish aa bhi jaye to use khushdili se kubul kijiye, jame rahiye, ye imtihan pehle bhi huve aur aainda bhi hote rahenge.

